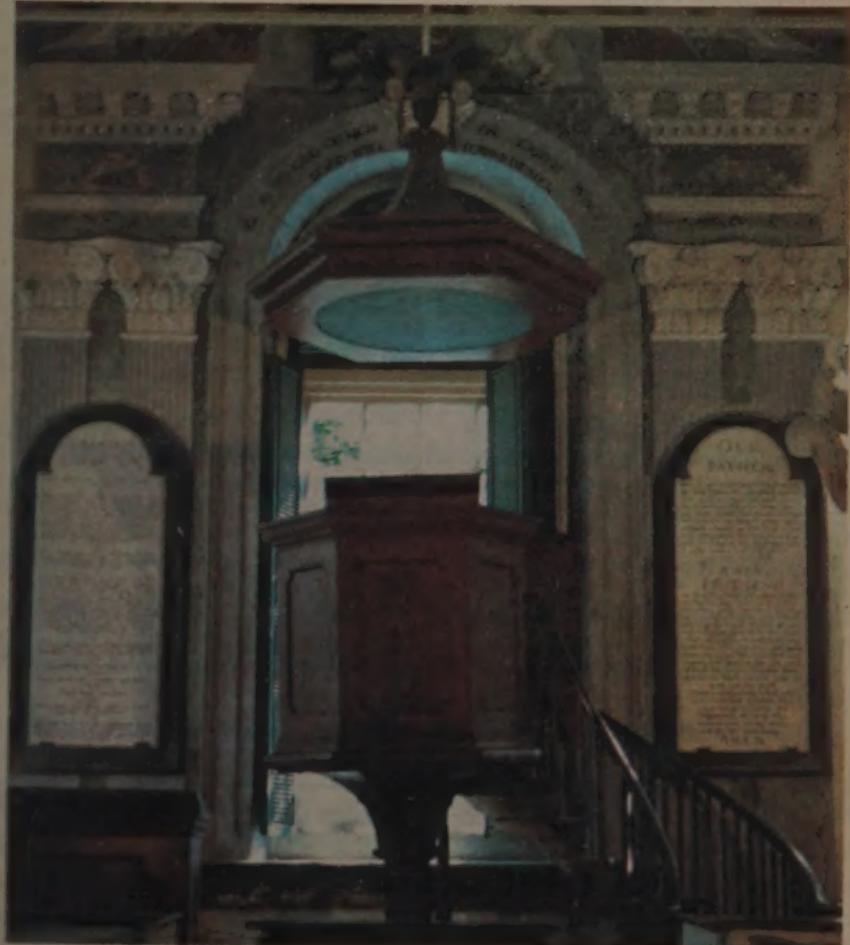


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The Anglican Digest

LENT A.D. 1987



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THE FRONT COVER FEATURES the interior of St James' Church, Goose Creek, South Carolina with Commandments, Creed, and Lord's Prayer, and coat of arms of King George I. Photo Ron Anton Rocz in *American Churches* by Roger C. Kennedy. Stewart, Tabori, & Chang, Publishers, Inc, New York.

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THE ANGLICAN DIGEST

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The Rt Rev Michael Marshall, Episcopal Director

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The Anglican Digest

*A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.*

Dust and Ashes

SOME AMERICANS TRAVELING through Poland came to a certain village where they were told many stories about a very holy rabbi who had lived in that village for many years. When the American visitors went to see the holy man they were immediately struck by the simplicity and austerity of his dwelling. The only furnishings in his house were a sleeping mat, a table and a bench. "Rabbi, where is your furniture?" they asked him with astonishment. The rabbi looked up and returned the question, "Where is your furniture?" "Our furniture?" they answered in bewilderment. "Why on earth should we have any furniture with us? We are only passing through here." "Well," rejoined the rabbi, "so am I."

Lent, beginning with the dust and ashes of Ash Wednesday, is intended to remind us that earth is not our home - we are only visitors and pilgrims "passing through here". Against that perspective, true pilgrims wish to travel light, refusing to be possessed by our possessions, and never pretending that we have arrived. So Lent is for spiritual and material spring-cleaning, setting us free to respond to the call of Jesus: Follow Me.

— The Rt Rev Michael Marshall, Episcopal Director

So You Want Rules?

SOMETIMES, WHEN I look at the world, at the Church, at you, and at myself and say, "It is high time that some of us shaped up. We need to return to some standards. We need some stability. We need some *rules*. We need someone to be in charge." We say to ourselves, "It is time that people stand up to be counted, especially now, when things have gone too far and have gotten out of hand."

Take, for instance, the pope disciplining the American theologian, Fr. Curran, recently. Some Roman Catholic friends of mine are in great sympathy with the pope's enforcing discipline. They said, "From John XXIII onward through the pontificate of Paul VI, no one was minding the store! The Catholic Church is going to get back on track, get back into shape!" Of course, when it comes to Episcopalians, there is the myth that we do not have *any* rules. Well, let me tell you, I'm going to give you a few.

There is an old saying that only

two things will save the world: thought and prayer. The problem is the people who think don't pray, and the people who pray don't think!

That is particularly true in our day and age which is characterized by an amazing intellectual shallowness and muddled thinking. Take, for example, the idea that compassion implies approval. A great nonsense is propagated by that kind of thinking. Many believe that compassion means approval. Of course, it doesn't. Compassion isn't only for "the good and deserving." The muddled thinking and the shallow intellectualizing in the kind of mail I get sometimes suggests that, if we, in the Church are compassionate towards certain groups of people, we must be in favor of child molestation, abortion on demand, the legalization of cocaine, and a whole host of horrors. Compassion gets us into trouble because of muddled thinking.

Christianity has rules. We heard five of them in this morning's Epistle to the Hebrews — rules by which we are apprenticed to goodness. We are called by the good, the true and the beautiful; and there are rules for our responding to the call. The first rule is: never cease to love your fellow human beings. (You could stop right there.) The second rule is: remember hospitality, because when you're hospitable, you don't know whom you might be entertaining. The third rule is: remember those in prison, and not in an easy and shallow way. Remember those in prison as if you were in there with them. The fourth rule, a good one for our age, is: marriage is honorable in our age of adulterating and serial relationships. The fifth rule is: don't live for money.

This would lead to cynicism, despair, if it weren't for Jesus Christ, the same yesterday, today, and forever.

All these rules and regulations are in the context of Jesus who keeps raising for us the question of who God is. We cannot talk about being obedient or following certain rules, unless we know the one to whom we are obedient — the one

who revealed himself in Jesus Christ, and, in Jesus Christ, God shares himself with us.

God in Jesus Christ is a problem, a problem of intimacy because this God who was in Christ is closer to us than we are to ourselves. Frankly, those believers who do not find God a problem become a problem to everyone else. That's why believing is a problem in our day and age. Jesus turns God into a problem by bringing God dangerously close. In him the "rules" are transformed into the hardest rule of all, the "rule of love".

Thus Jesus — the same yesterday, today, and forever — is God's generosity breaking our rules. The first act of God in Christ is to break our rules, our arrangements, our structures. What does he do? As we read in the Gospels, Jesus comes and he breaks the Sabbath. Jesus comes to us and says, "Don't take the highest place at feasts. Take the lowest." He turns our values upside down, and he extends the boundaries of hospitality to the unacceptable, to those who cannot return it. And he goes on to suggest that we are to go into the highways and byways and bring them in.

So you want rules? The world is crying out for order and stability. There *are* rules, but they are rules which turn our rules upside down. In breaking our rules, God sets up his rules of newness, the newness that can break in. As Charles Williams put it, "Christ exists in the soul in joy, in terror, and in the miracle of newness." Life, in all its fullness, is promised us in Christ.

There are other rules: ones for recognizing lies and rejecting them. We, as believers, should not hope for anything except the truth. There are rules for recovering ways of talking about God again, as if God were living and true and not a domesticated projection made up for our own benefit. There are rules for a life shared, because God's glory lies in his sharing.

The key to it is not the treadmill of a life which becomes a prison of one more thing that we have to do. The antidote — or rather, the response — to the rules of God and the rules of the Christian faith is *praise*. Praise is the antidote to our self-centeredness. Praise is a response to

God's generosity in Jesus Christ. Praise gets us off the treadmill of the self and into one another's lives in a creative and responsible way.

Praise, classically, has three elements: first, recognize God as God; second, respect and honor God; and third, delight in God. The miracle is that what we owe to God (that is, the worship) he gives back to us. What does God do for us in this circle of praise, in the rule of praise? We are to recognize, respect, and delight in God; and God in his turn — although not in his turn, because he does it whether we do or not and does it before we ever knew him — God recognizes each one of us. God honors you! God delights in you! And there's more, because as God loves us in recognition, respect, and delight, and we love him in recognition, respect and delight, the rule comes full circle. If we are to be fully human in him, we are invited to recognize, respect and delight in each other. That is the rule of faith.

— The Very Rev Alan Jones;
Dean, Grace Cathedral; San Francisco, California

Woman to Rector: "You don't know how much your sermons have meant to my husband since he lost his mind."

Thus Saith the Lord?

THE STORY IS TOLD of a proprietor of a country store in Arkansas who ran his business strictly on biblical principles. He always quoted a verse from the Bible whenever he rang up a sale on the cash register. For example, if a little girl came in to buy some candy, as he rang the purchase, he would say, "St Mark 10:14 - Suffer the little children to come unto Me and forbid them not." And when he had opportunity to sell a customer an article of clothing, he would say, "St Matthew 6:30 - Will He not also clothe you, O ye of little faith."

One day a large new automobile from north of the Mason-Dixon line pulled up at the country store and the owner came in and wanted to buy a hunting cap. The store owner had only one kind of hunting cap, so he placed it on the counter and said, "That'll be \$1."

"Sir," replied the customer, "I can afford the very best and I want the very best." The owner reached under the counter, got the same hat in another color, and said, "This is our \$5 cap."

"My dear sir," said the newcomer emphatically, "I don't think you understand. I want the very best. I can afford the very best. And I deserve the very best. A \$5 cap is not good enough for me to wear."

The owner reached for another of the \$1 hats and said, "We have this cap which costs \$25 and it is the very best in the store."

"Fine, fine," said the man, "That'll do just fine. I'll take it." The owner rang up the purchase and the customer departed. The others in the store waited to see how the proprietor was going to reconcile this deal with Holy Scripture and finally he said, "St Matthew 25:35 - He was a stranger, and I took him in."

O Love Divine: What Hast Thou Done!

The following is reprinted by permission, Journal of American Medicine, George Lundberg MD, Editor, March 21, 1986.

Jesus of Nazareth underwent Jewish and Roman trials, was flogged, and was sentenced to death by crucifixion. The scourging produced deep stripelike lacerations and appreciable blood loss, and it probably set the stage for hypovolemic shock, as evidenced by the fact that Jesus was too weakened to carry the crossbar (patibulum) to Golgotha. At the site of crucifixion, his wrists were nailed to the patibulum and, after the patibulum was lifted onto the upright post (stipes), his feet were nailed to the stipes. The major pathophysiologic effect of crucifixion was an interference with normal respirations. Accordingly, death resulted primarily from hypovolemic shock and exhaustion asphyxia. Jesus' death was ensured by the thrust of a soldier's spear into his side. Modern medical interpretation of the historical evidence indicates that Jesus was dead when taken down from the cross.

CRUCIFIXION PROBABLY FIRST began among the Persians. Alexander the Great introduced the practice to Egypt and Carthage, and the Romans appear to have learned of it from the Carthaginians. Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and cruel methods of execution and usually was re-

served only for slaves, foreigners, revolutionaries, and the vilest of criminals. Roman law usually protected Roman citizens from crucifixion, except perhaps in the case of desertion by soldiers.

In its earliest form in Persia, the victim was either tied to a tree or was tied to or impaled on an upright post, usually to keep the guilty victim's feet from touching holy ground. Only later was a true cross used; it was characterized by an upright post (stipes) and a hori-

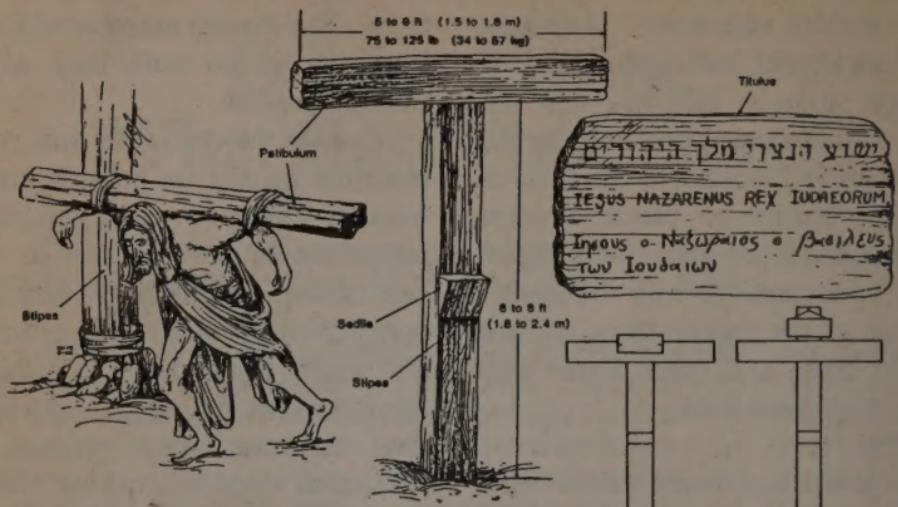
zontal crossbar (patibulum), and it had several variations. Although archaeological and historical evidence strongly indicates that the low Tau cross was preferred by the Romans in Palestine at the time of Christ, crucifixion practices often varied in a given geographic region and in accordance with the imagination of the executioners, and the Latin cross and other forms also may have been used.

It was customary for the condemned man to carry his own cross from the flogging post to the site of crucifixion outside the city walls. He was usually naked, unless this was prohibited by local customs. Since the weight of the entire cross was probably well over 300 pounds (136 kg), only the crossbar was carried. The patibulum, weighing 75 to 125 pounds (34 to 57 kg), was placed across the nape of the victim's neck and balanced along both shoulders. Usually, the outstretched arms then were tied to the crossbar. The procession to the site of crucifixion was led by a complete Roman military guard, headed by a centurion. One of the soldiers carried a sign (titulus) on which the condemned man's name and crime were displayed. Later, the titulus

would be attached to the top of the cross. The Roman guard would not leave the victim until they were sure of his death.

Outside the city walls was permanently located the heavy upright wooden stipes, on which the patibulum would be secured. In the case of the Tau cross, this was accomplished by means of a mortise and tenon joint, with or without reinforcement by ropes. To prolong the crucifixion process, a horizontal wooden block or plank, serving as a crude seat (sedile or sedulum), often was attached midway down the stipes. Only very rarely, and probably later than the time of Christ, was an additional block (cuppendaneum) employed for transfixion of the feet.

At the site of execution, by law, the victim was given a bitter drink of wine mixed with myrrh (gall) as a mild analgesic. The criminal was then thrown to the ground on his back, with his arms outstretched along the patibulum. The hands could be nailed or tied to the crossbar, but nailing apparently was preferred by the Romans. The archaeological remains of a crucified body, found in an ossuary near Jerusalem and dating from the time of Christ, indicate that the



nails were tapered iron spikes approximately 5 to 7 inches (13 to 18 cm) long with a square shaft 3/8 inch (1 cm) across. Furthermore, ossuary findings have documented that the nails commonly were driven through the wrists rather than the palms.

After both arms were fixed to the crossbar, the patibulum and the victim, together, were lifted onto the stipes. On the low cross, four soldiers could accomplish this relatively easily. However, on the tall cross, the soldiers used either wooden forks or ladders.

Next, the feet were fixed to the cross, either by nails or ropes. Ossuary findings and the Shroud of Turin suggest that nailing was the preferred Roman practice. Al-

though the feet could be fixed to the sides of the stipes or to a wooden footrest (suspendaneum), they usually were nailed directly to the front of the stipes. To accomplish this, flexion of the knees may have been quite prominent, and the bent legs may have been rotated laterally.

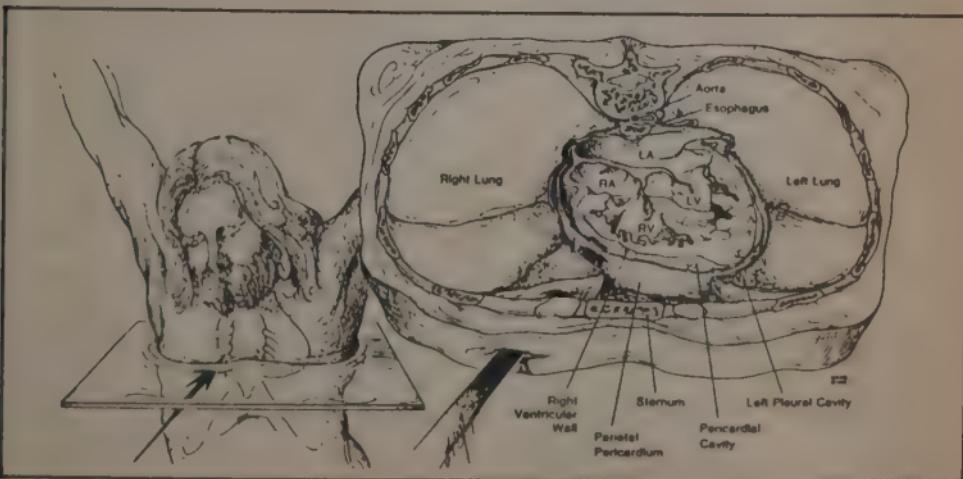
When the nailing was completed, the titulus was attached to the cross, by nails or cords, just above the victim's head. The soldiers and the civilian crowd often taunted and jeered the condemned man, and the soldiers customarily divided up his clothes among themselves. The length of survival generally ranged from three or four hours to three or four

days and appears to have been inversely related to the severity of the scourging. However, even if the scourging had been relatively mild, the Roman soldiers could hasten death by breaking the legs below the knees (crurifragium or skelokopia).

Not uncommonly, insects would light upon or burrow into the open wounds or the eyes, ears, and nose of the dying and helpless victim, and birds of prey would tear at these sites. Moreover, it was customary to leave the corpse on the cross to be devoured by predatory animals. However, by Roman law, the family of the condemned could take the body for burial, after obtaining permission from the Roman judge.

Since no one was intended to survive crucifixion, the body was not released to the family until the soldiers were sure that the victim was dead. By custom, one of the Roman guards would pierce the body with a sword or lance. Traditionally, this had been considered a spear wound to the heart through the right side of the chest — a fatal wound probably taught to most Roman soldiers. The Shroud of Turin documents this form of injury. Moreover, the standard infantry spear, which was 5 to 6 feet (1.5 to 1.8 m) long, could easily have reached the chest of a man crucified on the customary low cross.

— by permission, William D. Edwards, MD; Wesley J. Gabel, MDiv; Floyd E. Hosmer MS, AMI



The Sign of the Cross

O Love divine,
 what hast thou done!
The Incarnate God
 hath died for me!
The Father's
 coeternal Son
Bore all my sins
 upon the tree!
The Son of God
 for me hath died:
My Lord, my Love,
 is crucified.

Behold him, all ye
 that pass by,
The bleeding Prince
 of life and peace!
Come, sinners, see
 your Savior die,
And say, was ever
 grief like his?
Come, feel with me
 his blood applied:
My Lord, my Love,
 is crucified. Amen.

— Charles Wesley

BY THE LATE second century, Christians made the sign of the cross as a means of sanctifying every action in daily life from rising in the morning to retiring at night, partly as a means of mutual recognition during times of persecution. The significance of the cross as the instrument of salvation made its use very common in the early Church, especially in the incorporation of converts to Christianity. Those who committed themselves to Christ were 'marked' with the sign of the cross; this was later extended to liturgical blessings when persons and things were 'marked' for holy use.

When we make the sign of the cross, we place our hand to our forehead, *in the Name of the Father*, who is God over all; then to the bottom of the breast, *and of the Son*, who humbled Himself even to the death of the Cross; and, lastly, from the left to the right side, *and of the Holy Spirit*, who proceeds from the Father and the Son and who empowers us to serve.

— The Rev Robert J. Vanderau, Jr;
Cathedral Church of St Luke;
Orlando, Florida

A Lenten Meditation

ord, it's here again.
he difference between what I say
nd what I am.
he words come easy.
ve had a lot of practice
ith Christian cliches.
he pious phrase,
e shallow patter
f unthinking platitudes.
exis for all seasons.
hide behind them,
nd, with a smile
at goes no further than my face,
elcome people as I turn away.
old shoulder from cool heart.
reoccupation with my own affairs
at tells others,
 spite of all my words,
at I don't really want to know.
es, I'm interested in problems,
st as long as they're mine.

art of the body of Christ?
'ho, me?
ord, help me to know myself.
o recognize, and face,
st who I am beneath the words.

To open up, to you.
To come out
from behind the choking smokescreen
of spurious spirituality
into the clean air of your truth.
And, in the clear-eyed recognition
of who I am,
may I know that I am loved,
and accepted, and healed.
Then, Lord,
I may learn to love and accept,
and share in the healing, of others.
The contradictions will fade,
my words and actions come together.
Not because I can project a new image
of who I am,
but because what people see in me
is you.
And nothing else.

An extract from *Many Voices, One Voice*, meditations and prayers by Eddie Askew, International Director of The Leprosy Mission. Available at £ 1 from 50 Portland Place, London W1N 3DG.

— Canterbury Diocesan News Service

The Fighting Bishop

June 29, 1864. Augusta, Georgia. Under an overcast sky, flags fly at half-staff. Cannon have been firing at half-hour intervals since dawn.

On Telfair Street, behind City Hall, a procession is forming. At its head marches the Palmetto Band, followed by the military escort and on horseback, the Commander of the post and the Mayor of Augusta.

A brief pause, the silence broken only by the creak of saddles, the occasional whicker of a horse. Then, the clop of hooves, the low rumble of iron wheels, and four plumed horses draw up the flag-draped hearse. Wardens and vestrymen of churches in Augusta and Savannah take their places alongside. Military and civilian authorities, members of the medical and legal professions, and other citizens bring up the rear.

A last salvo from the guns, and as the echo fades, the band begins the "Dead March" by Chopin. Slowly, the cortege draws away from City Hall. Over on Reynolds Street, near the banks of the Savannah River, the bell of St Paul's is tolling.

Along the five-block route, the sidewalks and balconies are thronged with silent onlookers. Businesses are closed. The citizens of Augusta have come to bid farewell to the Rt Rev Leonidas Polk, Episcopal Bishop of Louisiana, Lieutenant General, Confederate States of America.

THEY CALLED HIM "the Fighting Bishop"; it would seem a contradiction in terms. Not so to Leonidas Polk, who chose for his headquarters flag a white cross on a red background — "purity on a field of blood." When in 1861 he laid aside his Bishop's crozier to take up the sword of a Confederate general, he saw no inconsistency with his vows to the Church. It was the will of God, the "next duty." When a friend chided, "You, a Bishop, throw off the gown

for the sword?", Polk replied, "No sir, I buckle the sword over the gown." A portrait of Polk hangs at Sewanee; he is standing, clothed in the vestments of a Bishop of the Episcopal Church, his right hand resting on the gray confederate uniform draped over the chair by his side.

Born in Raleigh, North Carolina in 1806, Polk came from a family long active in the political and cultural affairs of that state. He was a cousin of President James

Polk. Both father and grandfather were Revolutionary heroes. Leonidas continued in this soldierly tradition by enrolling in the United States Military Academy, but during his senior year he underwent a dramatic "conversion", and upon graduation he resigned his commission and entered the Virginia Theological Seminary in Alexandria. By the age of thirty-two, he was a Bishop, and in 1841 he became the first Bishop of Louisiana.

Around this time, Polk began to speak of what was to become his consuming passion: the establishment of a university for the South, to be a "home to all the arts and sciences and of literary culture in the southern states." It would be modeled after educational systems in England, France, and Prussia, and maintained and governed by the Episcopal Church. When he presented his plan to the nine other southern Bishops in the summer of 1856, it was endorsed unanimously.

For three years, Polk was a whirlwind, helping to choose a site for the university, talking to engineers and landscape gardeners from Harvard, West Point, and the Smithsonian, raising money. His appeal to southern planters for

funds — a half-million dollars were secured in less than three months — was compared to a brilliant military movement.



Leonidas Polk

In October of 1860, he laid the cornerstone for "his" university. John S. Preston, speaker for the occasion, called Leonidas Polk the "founder of the University of the South."

Polk was not to see this place again until 1863, when, in the words of historian Stanley Horn, "he was back at Sewanee, his episcopal vestments replaced by the gray coat of a Confederate general...surrounded by the tired and

ragged rank and file of his retreating army instead of by the college students with whom his mind's eye had proudly populated the wooded domain."

When the War Between the States began, Polk saw it as a case of simple self-defense on the South's part. But as the days wore on, it became for him a war of "spoliation, outrage, and assassination, which every man...was bound to resist with whatever powers of head or heart he had received." Thus began his own personal struggle: Had not his West Point training educated him for service to his country? Did duty not require that he serve if he were truly needed? He even looked the part of a military man — tall, erect, his strong features and piercing eyes giving him an air of command. When in the summer of 1861, his old West Point friend Jefferson Davis offered him the command of the defense of the Mississippi Valley, Polk found himself "unable to say 'No'."

His action was loudly condemned in the North, and some of his own military colleagues felt that his actual experience was not sufficient to justify the responsibilities assigned him. More than thirty

years had elapsed since his graduation from West Point. He had never been on a battlefield. At best, he seems to have been a competent corps commander whose appointment was more symbolic than strategic.

Once on the battlefield, Polk courted danger, personally leading four charges as commander of the right at Shiloh. According to an aide, "he was proverbial for getting into hot places and seemed to be able to pass along a line of fire like the children through the fiery furnace, untouched." His strongest point was the confidence and enthusiasm he inspired in his troops. "His soldiers ever loved and honored him," a private wrote to Mrs. Polk after her husband's death. "When (he) was there, we knew and felt all was well."

On June 12, 1864, Leonidas Polk and his staff were quartered in a farmhouse near Kenesaw Mountain, north of Atlanta. General Sherman's troops were pushing down through Georgia. It had been raining steadily for twelve days.

"General Polk seemed more abstracted today than usual," his aide-de-camp, Colonel W.D. Gale, recorded in his diary. "He kept to

his room...reading. The rain was still pouring down through the rising fog. An occasional shot from the skirmish line, as it sent its deadened report through the heavy air, was all that reminded us that the enemy was still near. About 10:00 a.m., the general came out and said to an officer of his staff that he would like to read the Church Service....The family sitting room was made ready....The room, the house, the piazza were filled with men in gray...quite a few stood near the windows and doors and under the dripping eaves...drawing their hats down over their necks...while the pouring rain ran in rivulets down their shoulders. With dignity and solemnity worthy of a prophet of old, the general read the service throughout, and joined in the singing of a psalm and hymn, his whole manner being remarkable for its impressiveness and devotion. In a voice tremulous with emotion, he read the concluding prayer, and pronouncing a Blessing, sat down in profound silence."

Two days later, Polk, along with Generals Hardee and Joseph Johnston, was standing in an exposed position on Pine Mountain, near Marietta. A shot

rang out, and fragments of earth and rock flew up around them. The other generals started back down, but Polk did not join them. A witness saw him standing "alone on the very crest of the hill, with arms crossed and looking intently to the front, as though loath to leave the spot." As he stood there, a shot from a Parrot-gun struck him in the chest, killing him instantly. Amid a hailstone of shot and shells, his torn body was recovered and taken to the bottom of the hill. In his breastpocket was a blood-stained *Book of Common Prayer*.

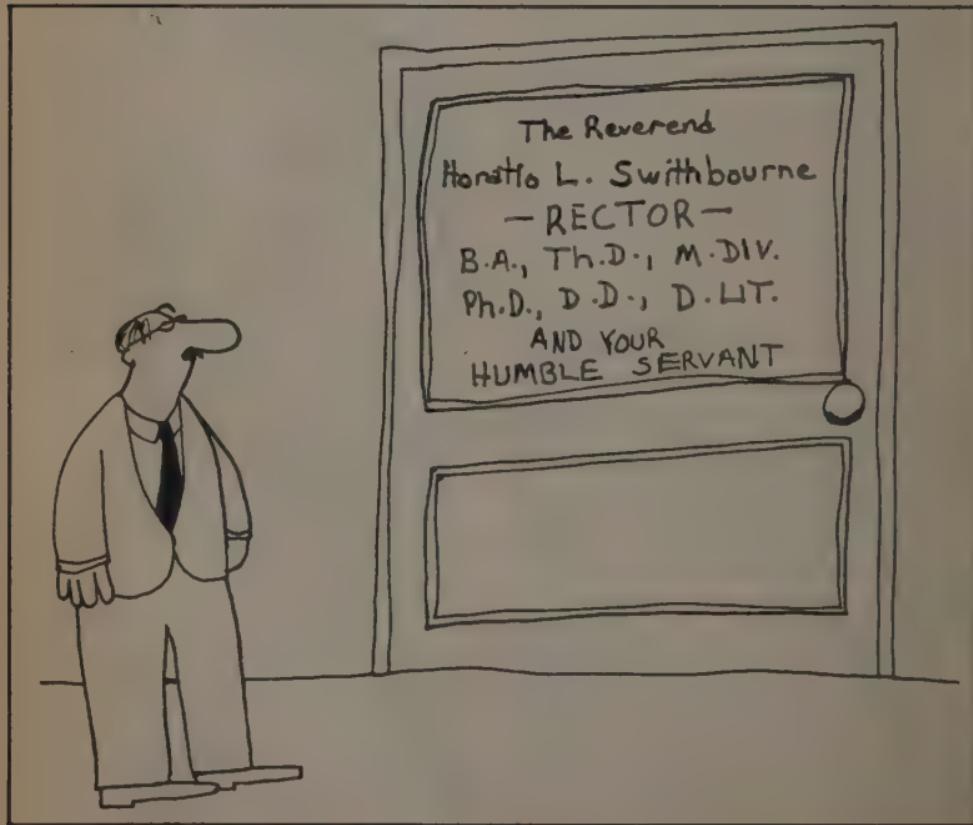
Polk's body was taken to Atlanta, where it lay in state in the chancel of St Luke's Church. He was dressed in his uniform, his sword by his side. A cross of white roses covered his shattered chest.

The next day the body was removed to the relative safety of Augusta, where on June 29 the Bishop-General was buried with full military and ecclesiastical honors. At the conclusion of the Burial Office, the coffin was interred in a grave at the rear of St Paul's, where it was to stay until, as Bishop Stephen Elliott of Georgia promised in his passionate address, "such time as his own diocese shall be prepared to do him honor. That

day will come: I see it before me shall be carried in triumphal procession to his beloved Louisiana..." in vision, when this martyred dust

May 2, 1945. New Orleans. The remains of Leonidas Polk and of his wife, Frances Devereux Polk, having been brought by rail from Augusta, are reinterred at Christ Church Cathedral. The caskets are draped with a royal purple robe bearing a silver cross. Six bishops of the Protestant Episcopal Church are in attendance, and the service is conducted by the Rt Rev Frank A. Juhan, Bishop of Florida, Vice-Chancellor of the University of the South.

— Elise Weston; Augusta, Georgia
Photo credit: The University of the South



Story of the Palm Cross

ON THE MONDAY after Palm Sunday I had an early morning dental appointment. While talking to the receptionist I realized that I had a palm cross in my jacket pocket that I had retrieved from the floor of the church.

"What church are you with?" she said. After I told her, she responded, "I was married in that church." Suspecting how she might answer, I asked her what church she attended now. "Well, not any. I suppose I should go somewhere, for the sake of my little boy who is now seven."

On my way out of the dentist's office, rather spontaneously, I reached into my jacket pocket and handed the receptionist the leftover palm cross. As I handed her the cross, I said: "I believe this cross has your name on it." She smiled, broadly, and I left.

It is your personal identification with the Cross of Jesus that can make a difference in your life.

The miracle of the resurrection begins on Good Friday when you begin to recognize the agony of His Cross was meant to bring new life to you.

— The Rector of the Church of St James the Less;
Scarsdale, New York

Cantess

THE REASON FOR the trip wouldn't really have mattered — two weeks in Canterbury sounded great when the Bishop asked my wife and me whether we'd be interested in the Cantess summer school. And the experiences proved an enjoyable and educational one for both of us.

The school itself consisted primarily of lectures by prominent clerics and theological authors which took place in the morning. My wife actually learned more about the shops and restaurants of Canterbury than she learned about theology. She quickly fell in with a congenial group of spouses who spent their time exploring the city and uncovering bargains. This enabled them to discover all the interesting places for later visits with their more academically inclined ordained mates.

Other highlights of our trip included a performance of Eliot's *Murder in the Cathedral* given in the crypt of Canterbury Cathedral itself, the opportunity to sing Evensong as a member of the Cathedral choir, day trips to places of interest in southeast England, visits in Church of England parishes, and several new friendships. The two weeks gave us all a keener appreciation of our ecclesiastical roots and a stronger sense of kinship with Anglicans in other parts of the world.

— The Rev Richard H. Schmidt

CANTESS (July 16-28, 1987), will have as its theme "One World - God's World" and its counterpart in Rome, ROMESS (June 18-30, 1987), will feature "Christianity and Culture." Brochures with complete information on either school are available from SUMMER SCHOOLS, P.O. Box 11887, St. Louis, MO 63105, USA or 15 Dover Street, Canterbury CTI 3HD, England.

On Keeping Lent

IT USED TO be simple. No meat on Fridays. There wasn't much choice about what we "gave up" for Lent; Mother just didn't bother making desserts for forty days.

Ash Wednesday was a real fast day, a simple meal at the end of the day, with nothing but tea and toast earlier. So was Good Friday, but looking back, that was no hardship. The family tradition was a bowl of thick black bean soup with a dash of lemon juice. Not bad at all.

Of course there were extra services at St Andrew's Church where we attended.

My last year of high school, I filled in for the sexton, which meant getting up at five o'clock to check a temperamental furnace and shovel snow before the six-thirty Communion Service.

Now that *was* a Lenten discipline, but like all the rest of it, that was the way it was.

In northern New England towns, Lent coincided with the gray days of mid and late winter. And while it occasionally snowed on Easter, making the flowery hats and dresses of the ladies of the parish seem premature, we deep down

knew that Easter and spring and the rebirth of the world fitted together.

I miss it. The communal rituals, even when we cheated on them, reminded us that we were part of a pattern of nature and life.

We even, a few of us, had our own small ecumenical dialogue going. Across town, at St Mary's, the Roman Catholic parish, they *really* had Lenten rules.

It never quite reached the fist-fight stage, but we had fierce discussions about who kept Lent as Jesus wanted it.

The Congregationalists on the hill — they were the old Yankee church — looked disdainfully at both sides of that argument.

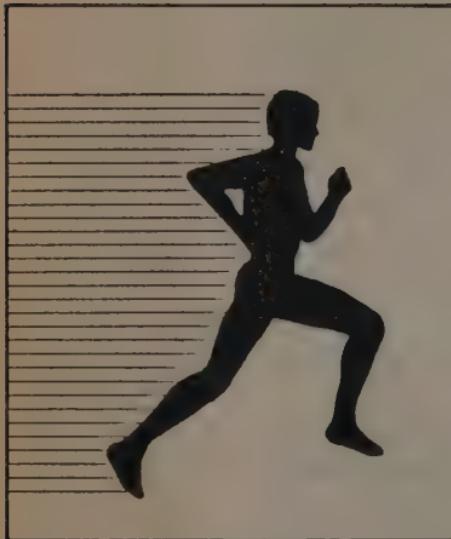
The notion of discipline has been strangely secularized. What used to be the elements of a corporate discipline of fasting, prayer, and the works of mercy has exploded into a practical industry of self-improvement.

Americans chase after physical and psychic health via diets, jogging, nautilus machines, transcendental meditation, yoga, bio-feedback — the list is endless.

Americans follow gurus,

spiritual directors and other experts who range from genuine saints to authentic quacks.

That we recognize the need is a sign of our health; that we often



misplace our energies, a sign of the confusion of these times.

That Christians need to reclaim their heritage is a point for us to ponder during this Lent.

A Greek bishop of the early centuries of the Church says it well:

There are three things, my brethren, which cause faith to stand firm, devotion remain constant, and virtue endure. They are prayer, fasting and mercy.

Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are

one, and they give life to each other.

Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated.

So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God's ear to yourself.

If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give.

Let this be the pattern for all when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.

If I understand him aright, he challenges us to a well-balanced life, in which our own needs are set in the context of those of the neighbor; and prayer, self-discipline in the consumption of this world's goods, and serving others in need are yoked together.

Being a Christian is a whole way of life. That is what the old traditions tried to represent.

Here's to meatless Fridays.

— The Rt Rev Arthur E. Walmsley; Diocese of Connecticut

The Love of God

IT IS THE joy of Christians to know the love which God has for them and for all mankind. This love is by no means self-evident. It is part of what is revealed to us about God in Holy Scripture, and especially by the life and teaching of Jesus. Apart from this revelation which God has given us of Himself, we would know next to nothing of His love. The beauty and splendor of creation suggest a loving Creator — but there is also much evil in the world which suggests to some a Creator who is either not very competent at creating or else downright evil.

So what is God's love for us like?

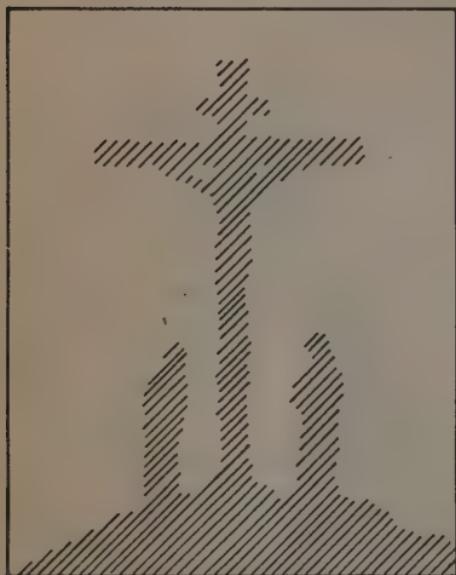
First, it is God's nature to love, and therefore His love is certain and sure. It is one of the great realities which we may always trust: God is love. He could no more stop loving than that a circle could have corners. Part of the mystery of the Trinity is that God is eternally loving — even before the beginning of time and the existence

of creatures. Love is essential to His nature. Of course, His love overflows in a mysterious way, which leads Him to create beings outside Himself to share His love. He has made us in order to love us. We need never doubt that God is loving us. The universe would collapse in an instant if God withdrew His love.

God does not stand to gain by His love for us. He does not love us in order to get something out of us that He needs, as sometimes happens with human love. We suspect that love is being offered to us only as a way of getting us to do something which we would not otherwise wish to do. God's love is completely pure in this regard, for He is quite sufficient unto Himself. He doesn't need anything that we have in order to be complete.

God's love for us is infinitely abundant. There is no end to it. This is logical: since God is love, and since He is also infinite, so must be His love. We see intimations of this in the life of Jesus. He

manifests His love for everyone He encounters. To take but one example: think of the love which Jesus shows for His mother from the cross, committing her to the care of



Saint John. That is a love which thinks of others even in the midst of its greatest pain.

God's love for us is unconditional. It does not depend on our doing something to merit it. While we were yet sinners --- before we even knew that we needed (desperately) God's love, He was loving us. The initiative is all on His part. This frees us from the worry of whether we are good enough to receive God's love. He loves us whether we are worth it or not, simply because it is His nature

to love. Indeed, He makes us worthy of His love by loving us. As we recognize our sinfulness, we will not at the same time fear that we have lost the love of God, but rather be increasingly grateful that He loves us in spite of our unworthiness.

God's love for us is a gift. It cannot be purchased but only received. We've experienced this when we have been loved by another person. Think of such a time in your life. The love we received was clearly a gift, something greater than we deserved. It kept coming even when we abused it. As the relationship grew, the other came to know our bad points as well as the good. And then when love was still offered to us, we understood that it was a gift all along, and not something we had earned by being good.

Jesus shows us that God's love is sacrificial. It loves whatever the cost — and there is inevitably a cost in love. This too we have learned from our experiences of love in the world. If we love another person, the time will come when we must forgive or stop loving. The other has sinned against us and we have been hurt. If we retain the hurt, we must give

up the love. If we wish to continue the love, we must forgive, absorbing the hurt without exacting retribution. Sometimes that can be exceedingly painful. It is never easy.

And yet this is what God's love does for us all the time. Our sins wound God's love, just as surely as our love is hurt by another's sin against us. He does not exact a penalty from us. He pays it Himself. He wills to absorb all of the hurt of all the sin of all the people in the world: all Himself. He bears the hurt of it all upon the Cross. What wondrous love is this!

The Cross shows us the love which God has for us. There Jesus is willing to die for us — in our place — for we deserved to die by reason of our sins. Jesus died for us in spite of the fact that we didn't recognize what he was doing, in spite of the fact that we have not all accepted the offer of redemption which He makes from the Cross, and in spite of the incredible pain and humiliation which comes with crucifixion. Christ dies for us unbidden: no one asks Him to do it. And yet, He does it, simply because He loves us with all His being. We must dwell on these things

if we are to know the love which God has for us.

God's love for us is sacrificial: it is also redemptive. The death of Jesus was not the wasteful, premature conclusion of a promising young life. It was the redemption of the world from the power of sin. It was a cosmic triumph. It established peace between God and man, where before had been the enmity of sin. It opened to man the gates of heaven, that he might finally come to his true home. It allowed God's love to put away the obstacle man had placed in its way, and so embrace humanity, and exalt it into His own presence. Through sacrifice God's love redeems.

But just as God's love overflowed into Creation, so it is not meant to stop with us. If we truly know the love of God, we will wish to share this great joy with others. We do this not to prove our own goodness, nor even to get new members for our parish. We do it because God loves us — and everyone else. What greater gift can we give than to share the love of God with someone who does not know it?

— The Rev David Ousley in *The Pilgrimage*; Philadelphia, Pennsylvania



If There Were No Children's Choirs



If there were no Children's Choirs-

an open and effectual door for reaching boys and girls
for Christ and His Church would be closed.

If there were no Children's Choirs-

the church that delights in the joyful sound of children
proclaiming God's praise would wait in silence.

If there were no Children's Choirs-

the foundation for our Church music of the future would
go unlaid.

If there were no Children's Choirs-

the right of our children to the unlimited development
of their God given music talents would, in large
measure, be surrendered.

If there were no Children's Choirs-

those signs and symbols that we translate into sounds
of praise would have little meaning to our young
proclaimers.

If there were no Children's Choirs-

the testimonies of great composers and hymn writers who
motivate tomorrow's scribes would go untold.

If there were no Children's Choirs-

the great doctrines of the Church that have winged
their way into the children's hearts through hymns of
praise would, in large part, lose their voice.

— All Saints' Cathedral; Fort Worth, Texas

The Ten Commandments



In the issues to follow, you will find some thoughts about each of the Ten Commandments. Use them not only as information — as so much knowledge to be processed, remembered, and forgotten — but as a window into which we can look into our very hearts and souls. Use them, either by yourself, with your family members, or with your priest to examine your conscience, and your life by the "rule of decency" they place before us. Let them liberate you from whatever holds you captive: whether it be the bondage of selfishness, the haunt of guilt, or the nagging urge to self-pity. Let the Great Liberator who brought the Hebrews from slavery in Egypt to freedom in the Promised Land, and who brought you from slavery to freedom in Jesus Christ, open you up to a new life of perfect freedom that only He can give.

"I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods but me."

THE LORD DOES not, at this solemn moment of divine revelation to Moses, name himself as the Creator of the Universe", but as the "Liberator" of the Israelites from a foreign yoke. It is God's Holy Spirit working in history, the guiding genius of nations and individuals alike who speaks now. Israel did not choose God; God chose Israel. God gives before he asks! He has given freedom; He now asks for righteousness and worship.

Israel was a people surrounded by people who worshipped other gods. God calls Israel to not follow it, but to worship Him alone. While this commandment was most

probably given partly to insure that the Israelites would not mix with cultic worshippers, which would lead to the degradation of Israel's religious rites, there is a profound truth in the doctrine that *no* person can worship more than one god. A god cannot remain a god worthy of worship if he has to step down occasionally from his throne to allow another god to take over for a few moments. The reason is that if the first god were really supreme, he would have included in his nature whatever was worthy of worship in the second god, and so call forth from the worshipper all that is no-

blest in him. There is no place for a second god.

The clearest example of what is meant by this first commandment is that incident in St. Mark 5:9, where the spirit of the man possessed of devils could not give his name to the Lord, for, he said, "We are many." There must be some sort of unity in our lives, otherwise no one can depend on us. We cannot even depend on ourselves when we are, as the Bible puts it, possessed by another devil (or false god).

What other gods do we worship? For what other gods are we asking the Lord God to step aside

periodically and give up his claim on us? Is it money, power, social standing, television, or a mood altering substance? What will it take before we can stand, like Jesus Christ, before the powers and principalities of the world and refuse to bow to them? What will it take before we can join in speaking those immortal words of the German reformer Martin Luther who, when placed before the authorities of the Roman Catholic Church, said: "Here I stand. I can do no other. I obey One greater than you all."

— The Rev Robert Bosworth; All Saints' Cathedral; Diocese of Fort Worth

Are chief executives more religious than the general population? *Forbes*' survey says yes.

Praying for Guidance

IN BOSTON A group of chief executives including Kenneth Olsen of Digital Equipment Corp., Thomas Phillips of Raytheon Corp., Colman Mockler of Gillette Co. and Richard Hill, retired chairman of First Bank of Boston, gather each month for a morning of prayer and discussion.

In Dallas a group of 75 prominent businessmen and professionals, led by Edwin Blume, a preacher and educator, meet every Friday morning from 7 to 8 to pray and study the Bible. In Chicago last month the 23rd annual Chicagoland Leadership Prayer Breakfast brought together 1,000 prominent executives and community leaders of all denominations at the Marriott Hotel for a morning of prayer and scripture reading. And at St Bartholomew's Church in New York City, the Byzantine-style stone church surrounded on Park Avenue by the corporate headquarters of Colgate-Palmolive, ITT and Manufacturers Hanover Trust, the Reverend Thomas Bow-

ers faces a pleasant problem: He doesn't have enough trained leaders to meet the demand for Bible study.

Is religious commitment unusually strong in today's executive suites? Unmistakably so, according to a *FORBES* survey of the leaders of the nation's 100 largest corporations—more so than in the general population. *FORBES* asked each corporate chief to state his religious preference and how observant he was. It can be a sensitive question, of course, and some balked, but most called religion an important influence in their lives. Of our respondents, 65% said that they and their families regularly attend church or synagogue. The attendance figure for the overall U.S. population is only about 40%. Among the 100 executives in our survey are a Sunday school teacher (Hays T. Watkins of CSX), a Baptist minister's son (Lennie S. Skaggs of American Stores) and a former seminarian honored by the pope (Edward L. Hennessy Jr. of

The Difference

A MOHAMMEDAN AND a Christian found themselves seated next to each other on a plane going to the Near East; the Mohammedan was headed for Mecca and the Christian for Jerusalem. The conversation was typical of such travellers, friendly and all that, but as the plane put down, the Mohammedan said, "I feel sorry for you: I will go to Mecca and there see the tomb and body of Mohammed; you are going to Jerusalem and all you'll find is an empty tomb."

The Christian replied, "Sir, that is precisely the difference."

— A parish bulletin

Spiritual Growth Resources:

Anglican Fellowship of Prayer

AS THE ONLY worldwide prayer organization in the Anglican Communion, the Anglican Fellowship of Prayer has since 1958 sought to increase and strengthen the companionship of prayer throughout the world. The organization believes the essence of the life of the Church is the relationship between the Christian and his Lord. Prayer is the hub of the wheel that moves the Church in its work and worship. AFP seeks to empower others by teaching people how to pray, developing effective prayer groups, providing information, education, and nurture for those who pray, calling the Church always to give prayer its rightful priority, and serving as a reliable resource on the life of prayer. AFP has diocesan representatives in almost every diocese of the Church, holds an annual prayer conference and fosters prayer conferences and workshops, sponsors Schools of Prayer, retreats, and quiet days, provides literature and tapes on prayer, including its own Newsletter, and counsels individuals in the development and discipline of prayer. TAD heartily recommends this fine spiritual resource to you and your parish. Further information: P. O. Box M; Winter Park, FL 32790-0390.

Allied-Signal). Until recently Lawrence A. Tisch of Loews Corp. and CBS regularly brought a rabbi to his office to study Talmud. Says the Reverend Mr. Bowers of St. Bartholomew's, whose congregants include book publisher Charles Scribner, Bankers Trust Co. President Charles S. Sanford Jr. and American Diversified Enterprises President Marc Haas, "I see more people interested in the Church than in a long time. Executives are coming in at 6:30 in the morning to study the Bible."

Church contributions reflect that involvement. "In this church it used to be thought terrible if you mentioned money from the pulpit," says the Rev. Bowers. Now people are taking the idea of sacrificial giving very seriously."

Corporate chiefs active in religious charities, communities and causes include J. Peter Grace, chairman of W.R. Grace & Co., who is also president of a branch of the Knights of Malta, a lay Roman Catholic order dating back to the mid-11th century. Today it supplies food and medicine to poor people around the world. Robert Kennedy, chairman of Union Carbide, sits on the Board of the Foreign Parishes of the Episcopal

Church in Europe. David T. Kearns, chairman of Xerox, has served on numerous lay councils of the Episcopal Church. John F. McGillicuddy, who heads Manufacturers Hanover Trust, is on the executive committee of the Cardinal's Committee of the Laity, while Allen Jacobson, chairman of 3M Corp., is a trustee of his place of worship.

Thomas Macioce, chairman and chief executive of Allied Stores Corp. (and now chairman for Canada-based Campeau Corp., Allied's new owner), is a trustee of St. John's University in New York and a recipient of the Cardinal Cooke Inner-City Award. J. Irwin Miller, former chairman of Cummins Engine Co., is a member of Disciples of Christ and served as president of the National Council of Churches. He is also a recipient of an award given annually by General Electric and an organization called Religion in American Life, for a "captain of industry who expresses his religious faith through public service."

J. Willard (Bill) Marriott Jr., chief executive of the Marriott hotel chain, is a deeply committed Mormon who spends up to 20 hours per week running the Washington, D.C. stake (branch) of the

Church of Jesus Christ of Latter-day Saints.

Is it surprising that these people who deal with mammon in their working life should turn to spiritual matters in their spare time? Harvard business school Professor D. Quinn Mills says it is not:

"Businessmen are comfortable with big institutions. I think they think religious participation is part of their leadership role. Most of them have stable marriages, friends and families in the community and feel that religion is an important part of that."

Where They Worship

Presbyterians and Episcopalians were represented in this elite group in far greater proportion than their representation in the population. Presbyterians, who constitute only 2% of the U.S. population, made up 25% of survey respondents. Episcopalians, numbering 3% of the population, made up 19% of respondents. By contrast, Baptists and Methodists were underrepresented among top executives. Baptists, 20% of the population, accounted for 6% of survey respondents; Methodists, 9% of the population, accounted for under 8%. Jews were represented among chief executives in proportion to their presence in the population: under 2%. Roman Catholics? In about the same proportion as their representation in the population: 28% of the population, 29% of the respondents.

— Reprinted by permission of *Forbes* magazine, December 1, 1986,
Forbes Inc., 1986

I don't like money actually, but it quiets my nerves..

Repose

MY SECOND SON saw a picture of me. I was at my grandmother's, cotton diapered, sitting before a bush full of blossoms. The hydrangeas were blue and purple, and round as my face. To the side there was a bed of orange and red zinnias. (My mother always said "zen yahs".) What is interesting to me is that as I describe the picture, you must realize that the picture was in black and white. My memory and imagination have provided the color. My son asked, "In those days was everything black and white?"

Memory can be as colorful as imagination. It is also possible to believe that in the "good old days" everything was black and white. This discussion is too close to a sermon, so I will close by opening the ending to you.

— The Very Rev J. Pittman McGehee; Dean, Christ Church Cathedral;
Houston, Texas

When you can't sleep, don't count sheep — talk to the Shepherd.

It is since Christians have largely ceased to think of the other world that they have become so ineffective in this world. Aim at heaven and you will get earth thrown in; aim at earth and you will get neither.

—C.S. Lewis

A little girl raised in the Episcopal Church was taken for the first time to another denomination — one in which the preacher was one of the pulpit-banging, arm-waving kind who believed in illustrating his sermons with vigor. Finally, unable to stand it any longer, she whispered to her father in a frightened voice: "What'll we do if he gets out?"

Five Marks of a Healthy Parish Church

FIVE HUNDRED ENTHUSIASTIC delegates were gathered for their annual convention banquet. In a brilliant address the bishop described the five marks of a healthy parish church. All present picked up their ears and listened intently. There were delegates from several large cities, poor drought-riden rural areas, cattle and oil towns.

"First, I can always tell whether a church I visit is loved and cared for. Does it smell clean or musty, is the wood polished and the brass shined, and the hymn and prayer books in order? It is not easy to worship God in sloppy physical surroundings.

Second, I look for signs of fellowship in a church - what everyone wants is to be loved and needed. America is on the move, new people are constantly coming to our towns and cities from other parts of the country. They are lonely, they feel uprooted, they need to be welcomed into the family fellowship of Christ's church.

Third, I look for a spirit of worship. When we worship we recognize the authority under which we stand. Christ is our King. We recognize and obey Him as such. How can we speak with authority unless we are under His authority? When we cease to worship Him as our Lord and Master, we become not a church but a club.

Fourth, we need a sense of destiny. Every year every church should be taking new ground for our Lord and His Kingdom.

Fifth, we need loyalty. Loyalty to those in authority over us, our ordained and elected leaders. Without this we will have anarchy and division."

— The Rt Rev Richard S.M. Emrich

Alleluia

IN THE SUNDAY before the beginning of Lent, I explained to the children why the Church ceases using "Alleluia" during the Lenten Season. One of the adults present asked me to repeat it again. Basically what I told the little ones is that not using "Alleluia" during this time is like putting one of your most favorite toys away for a time and then taking it months later to find that it still gives you joy and pleasure. Or, it's like when that favorite toy slips down behind the dresser and is lost for weeks but the very sight of the toy fills you with delight. The Church puts "Alleluia" away during the Lenten season for much the same reasons. It is a word that expresses our joy and fills us with delight when we praise God. We "hide" Alleluia for a time (many centuries ago they called this practice the "burying of Alleluia") so that we may "find" this wonderful word again at Easter and use it afresh to express our joy at the Resurrection of our Lord Jesus.

As we enter a penitential season in which we focus on the life of our Lord and consider his journey towards Jerusalem and death on the Cross, we can do so knowing that an "Alleluia" awaits us as well as the Empty Tomb!

— The Rev David K Fly; Rector, Grace Church; Kirkwood, Missouri

Attendance at Weekday Services

THESE ARE HELD every Tuesday and Friday evenings. There should be far larger numbers present. The Rector affectionately urges the claim of these evenings upon parishioners. Is not our religion for week-days as well as Sundays? Are we to worship God on one day only out of seven? Have we no need to be more fully instructed in the deep things of God? Would our lives be better, and our thirst for heavenly things greater, if we drank more often at the wells of spiritual grace? Why should the theatre and the dance-hall always number many churchmen among their guests, while the open church door and the voice of the SAVIOR invite and plead in vain?

— From an 1887 notice at The Church of the Good Shepherd in Nashua, New Hampshire



HILLSPEAKING

A NUMBER OF TAD readers have written to ask if the Hillspeak Mule has a name. Yes, dear Reader, she does. Her name is Maud.

Why Maud? Because when the present Resident Manager at Hillspeak was a small boy back in Jacksonville, Florida, ice was delivered to his house in a wagon pulled by a mule named Maud. She wore a straw hat in summer and a scarf in winter and after we kids had cadged a chunk of ice from the wagon we would rub her nose or hug her neck as she patiently waited for the "giddyap" to the next house on her route.

The Hillspeak Mule is a creation of cartoonist William Johnson, himself coincidentally a resident of Jacksonville. Maud has had a varied career. She's served as reluctant co-pilot of Morningside Airways (on-plane, one pilot, one mule) and as brakeman, equally reluctantly, on the Grindstone Mountain, Smalley Bottoms and Whiskey Holler Railroad (the GM, SB & WH, for short).

Maud has hauled TADs and EBC selections, delivered greetings (and reminders) and munched on Hillspeak apples in the fall and Hillspeak windberries in the spring for as long as she can remember. She is not unaware of her proud lineage and knows full well that King Solomon himself rode on a mule.

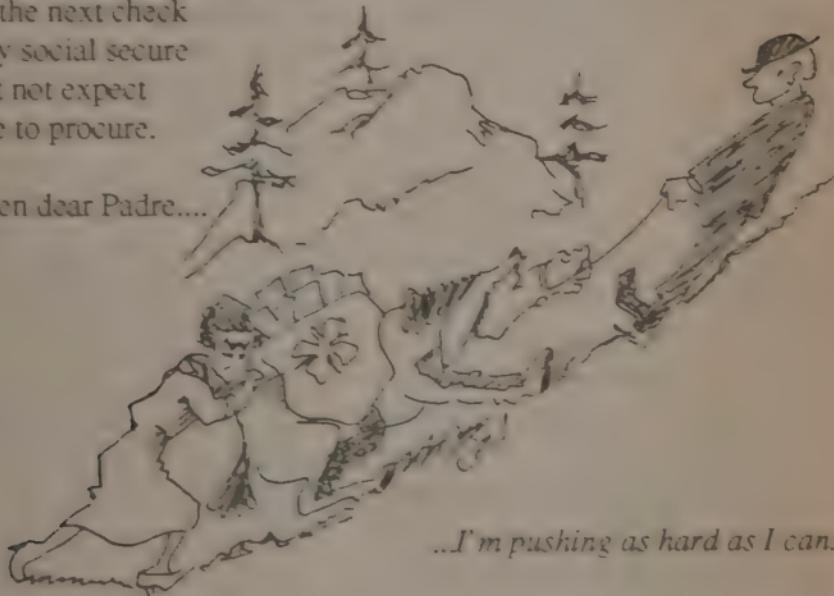
To put it quite frankly, however, Maud is growing a little long in the tooth. The time is not far away when she'll have to be retired to the Upper-Meadow-Where-the-Log-Cabin-Burned or to the Lower-Meadow-Where-the-Turkeys-Feed. In her time she has hauled approximately 12,700,001 TADs and perhaps 165,000 books, and the loads get heavier all the time.

Perhaps, in the name of progress and Christian charity, Maud should be replaced by a Model T pick-up.

A Message from Dakota City, Nebraska

I SENT A wee check a few days ago;
I'm sorry 'twas small and the mule so slow.
But until the next check
Makes my social secure
You must not expect
Any more to procure.

So, 'til then dear Padre....



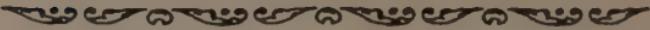
...I'm pushing as hard as I can!

Thanks & Amen!

IT PLEASES ME to see that, on a regular basis, you are borrowing from each other's newsletter writings. A real bonding process takes place when you do that. Just be sure to give the writer and parish credit if you use their stuff. *The Anglican Digest* is another big source folks use for material; this is a lovely little publication and a good source for devotional material, too; again, please give credit where credit is due.

— *The Church News; Diocese of Mississippi*

WE RECOMMEND



§ To those involved with ministries with and for the aging: *Affirmative Aging* addresses the needs and interests of the fastest growing segment of our population. Published by Episcopal Society for Ministry on Aging (ESMA). Information and order blanks from ESMA, Rt 4 Box 146A, Milford, NJ 08848.

§ To lectors and those responsible for their training: Training for Lectors (six cassettes and manual) produced by the Telecommunications Subcommittee of St Paul's Church, Indianapolis. Order from the Episcopal Radio/TV Foundation, 3379 Peachtree Rd, NE, Atlanta, GA 30326.

§ To newsletter editors: How to Produce an Effective Parish Newsletter, a highly informative and helpful article by Richard Henshaw, Jr, Communications Officer of the Diocese of Rochester. Copies are available for a self-addressed stamped envelope sent to: Forward Movement, 412 Sycamore, Cincinnati, OH 45202.

§ For retreat planners: writing St Cuthbert's Retreat House, RD #2,

Federal Hill Road, Brewster, NY 10509, for information on planned retreats and open times available at this lovely center operated by the Community of the Holy Spirit, Mother Mary Christabel, Mother General.

§ To those interested in continuing education in the Holy Land: St George's College in Jerusalem has scheduled a number of short courses covering a variety of themes. A brochure is available from St Paul's Church, 2747 Fairmount Blvd, Cleveland Heights, OH 44106.

§ To all interested in Christian spirituality: an excellent, provocative, and thoughtful monthly newsletter, *Pilgrimage*, by the Rev David Ousley. Write Pilgrimage Press, 3227 West Clearfield St, Philadelphia, PA 19132.

§ To those responsible for Confirmation and Inquirers' Classes: The Episcopal Experience, an excellent audiovisual introduction, orientation, and refresher Confirmation resource available from Southern Media, P. O. Box 633, Laurel, MS 39440.

BOOK REVIEW

Theology, Church and Ministry by John Macquarrie, Crossroad (202 pp: \$19.95)

This is John Macquarrie's twentieth book and appears on the fiftieth anniversary of his embarking on the study of theology. Furthermore, it coincides with his retirement as Lady Margaret Professor of Divinity at Oxford, England.

This latest book constitutes a lively overview of many of the issues and insights surrounding the contemporary Church. It is fresh and provocative, yet it is mainstream theology, free alike from eccentricity or elitism. There is a particularly interesting chapter on the nature of distinctively Anglican theology along with an autobiographical chapter about his own discipleship through the discipline of theology.

Professor John Macquarrie has served the church well over many years, giving freely of himself to inform clergy and laity alike. This book is a suitable milestone in his career as a working and traveling theologian who has clearly seen his theological expertise as a ministry to the whole church. An admirable Easter gift for a thinking, catholic, scriptural Christian.

— Available from The Crossroad Publishing Company; 370 Lexington Avenue; New York, NY 10017



QUARTER WATCH



THE AMERICAN CATHEDRAL (Episcopal) in Paris has installed a bullet-proof reception desk where on Sundays an armed security guard goes through the purses and bags of worshippers attending Services. The Rt Rev A. Donald Davies explained that the Cathedral is particularly vulnerable because of the number of members of the American diplomatic corps who worship there.

\$17,000 IN GRANTS has been awarded to 33 recipients by the Church Periodical Club which will celebrate its Centennial in 1988. The CPC provides books and related materials free of charge to anyone engaged in the Church's mission, and is totally dependent upon voluntary donations to carry out this work.

A YUPPIE GARGOYLE with briefcase in hand has been added to the Cathedral Church of SS Peter and Paul in Washington. Is it a lawyer? A lobbyist? A Washington newspaper notes that it must be very satisfying to watch "this guy in the rain with a great river of water pouring from his mouth."

ST MARK'S-IN-THE-BOWERY, New York City, celebrated the rebuilding of its historic structure eight years after fire almost destroyed it. Visitors and parishioners spoke of the importance of the 187-year-old parish in the city's history and the life of the East Village.

MAKES THE HEART GLAD to read "since the arrival of our new Rector, Sunday morning attendance has doubled and the Church School program has quadrupled in size." Another parish reports that "the largest number of children in two decades enrolled for Church School last Sunday."

AUTHORITY IN THE CHURCH was an issue on both sides of the Atlantic this fall with a woman priest's unauthorized celebration of the Eucharist in a meeting room at the headquarters of the Church of England and a highly controversial Confirmation service in Oklahoma conducted by the Bishop of London.

ALTHOUGH SHE HAS BEEN DEAD FOR 400 YEARS, Mary

Queen of Scots is still causing trouble. The British post office rejected a commemorative stamp to mark the anniversary of Queen Elizabeth I's order of the execution of Roman Catholic Mary. The board said that the beheading was not "a happy event" and that Mary "still arouses religious controversy."

THE REV HAROLD MUNN has been appointed rector and dean of All Saints' Cathedral, Edmonton. He is also the Alberta vice chairman of the board of the Sorrento Centre in British Columbia.

MAKES THE HEART SAD to read a long article in an eastern diocesan publication explaining how to make a small congregation look larger in the nave of a declining church. Why not instead an article on evangelism and following through on the same?

THE HYMNAL 1982 AND THE BOOK OF COMMON PRAYER are now available in large print from the Church Hymnal Corporation. Ask your Rector for details from a recent mailing to all parishes and missions.

IMPORTANT PAPERS were discovered by maintenance men clearing out a section of the triforium of the Cathedral Church of St John the Divine, New York City.

The treasure included handwritten sermons of Bishop Horatio Potter numbered to indicate sequence of delivery, and old journals of the diocese and of the first general conventions of the Church, according to Gloria Normann, diocesan registrar.

PRINCE CHARLES has set off a furore in England by attending a Roman Catholic Church. He accompanied friends to Mass in Northern England in September but, of course, did not receive Communion. Last year, the prince had been scheduled to attend a Mass celebrated by the pope at the

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Vatican, but that arrangement was cancelled after the prince was apparently dissuaded by Queen Elizabeth II.

❖ GUEST SUNDAYS met with success in the Diocese of West Texas with 15-70 visitors present in each congregation each Sunday. Persons who had no church affiliation were invited through the media to attend a "Guest Sunday Service" at their nearest Episcopal Church.

❖ THE VERY REV JOHN F. BUENZ, JR., is the new Dean of the Cathedral of St John the Evangelist in Spokane, Washington. He grew up at Christ Church, San Antonio, Texas, and received his education at the University of the South, the University of Texas, and the Church Divinity School of the Pacific.

❖ CHRIST CHURCH CATHEDRAL, Indianapolis, will begin a yearlong observance of their sesquicentennial this summer. In September, the present dean, the Very Rev Roger S. Gray, will be joined by his two predecessors for a "Service of Three Deans."

❖ THE HOMILIES (reviewed in the Michaelmas 1986 TAD) have been reprinted in an excellent paperback edition published by Focus Christian Ministries Trust, 6 Orchard St, Lewes, East Sussex, BN7

2HB (England) at £ 6.50 plus postage. Orders from the USA are most welcome.

❖ AN EXCELLENT WAY to begin The Lord's Day was noted in the service schedule of one parish: "Sunday begins with Silent Meditation at 6:30 a.m., followed by Morning Prayer at 7 a.m. The first celebration of the Holy Communion is at 8 a.m."

❖ CHRISTIAN POETESS Irina Ratushinskaya has been released from prison by Soviet authorities. She is a CREED priority case (see Transfiguration 1986 TAD, p. 33). Additional CREED priority cases and letter writing guidelines are available from CREED headquarters, 36 N Pitt St, Alexandria, VA 22314.

❖ THE NUMBER OF ACTIVE CHRISTIANS in the United King-

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Amori Christi Et Ecclesiae



dom has dropped from 7.5 million to 7 million and will drop another 500,000 by 1992, according to the *United Kingdom Christian Handbook*. At the same time, the number of active Moslems has risen to 852,000 - more than the membership of the English Methodist and Baptist Churches combined. In 1960 Britain had four mosques. Now there are 314.

"NEVER HAVE CATHEDRALS been more important in the life of the Church. People are drawn to Cathedrals as pilgrims, as tourists, as men and women seeking, they perhaps know not what. This places Cathedrals in the forefront of mission, without even asking to be placed," said the new Dean of Canterbury Cathedral at his installation in September.

THE FIRST TELEVISED CONSECRATION of a Bishop may have been that of Lauriston L. Scaife, 13 May 1948, in Buffalo, reports Paul Evans of the Anglican Bibliopole.

THE RT REV WILLIAM C. WANTLAND, Bishop of Eau Claire, was honored recently by receiving an award for "his work with Wisconsin's Indian people." The Bishop is a citizen of the Seminole Nation.

SPANISH PRAYER BOOKS

are needed by the good sisters at the (Episcopal) Convent of the Transfiguration, Box 128, San Pedro de Macoris, Dominican Republic. Other needs include flannelboards and posters for Christian education, works of literature in Spanish, and medical supplies.

NO ELECTION OF A BISHOP to succeed the Rt Rev Robert Rusack is likely until fall of 1987, reports *The Episcopal News* of the Diocese of Los Angeles. Canon Gethin Hughes, a member of the Standing Committee, summed up the view of many clergy when he said, "We need time for grieving, growing, and learning to be the Diocese of Los Angeles without Bob Rusack."

SISTER MARY JEAN was elected Mother of the Eastern Province of the Community of St Mary, Peekskill, NY. She succeeds Sister Mary Basil who is retiring after 20 years as Mother but will continue to serve as a member of the Board of Directors of St Mary's Hospital.

"THE CONVERSION TO CHRIST AND THE FORMATION OF CHRISTIAN MEN AND WOMEN is the purpose of the Church," according to the Bishop of Louisiana at the recent convention of that diocese. "Taking care

of congregations is what a diocese is for. Lay ministry is essential, but so is an adequate supply of well-trained Rectors and Vicars."

¶ HE GIVETH...and they taketh away: The Rector of Trinity Church, San Francisco, inserted a \$5 bill in each of the 150 service leaflets given to parishioners one Sunday in hope of stimulating more generous giving. When the alms basin was passed, about half the worshippers gave back their free \$5 bills. The other half kept the money.

¶ LONDON SURPRISE ROYAL, NO. 3, a full peal from the bells of Westminster Abbey greeted the 60th birthday of Queen Elizabeth II. There have been only 18 peals rung on the Abbey bells since their installation in 1919.

¶ SHADOLANDS, the made-for-TV movie on the life of C. S. Lewis, received an International Emmy in November. Awarded Best Drama of the Year, it beat out films from Italy and New Zealand. *Shadowlands* was co-produced by the (U.S.) Episcopal Radio-TV Foundation and the BBC. It is available on videocassette for rental or purchase from the Foundation.

¶ THE FIRST AMERICAN PILGRIMAGE to the Shrine of Our

Lady of Walsingham will be held June 21-July 7. Information is available from Powell Johann, 801 Dryden Lane, Richmond, VA 23229.

¶ THE CHURCH ARMY has established a permanent headquarters at St Mary's Church, Beaver Falls, PA. The location in the hard-hit steel valley will give Church Army students opportunity to receive training which will equip them to serve in many difficult and needed ministries throughout the United States.

¶ "\$1 PER YEAR OF OUR LIVES, EACH" read the note of Mr and Mrs R. G. Wilson of Wichita, Kansas accompanying their handsome contribution to *The Anglican Digest*. Not a bad idea!

¶ ANGLICAN ENVOY TERRY WAITE received an honorary doctorate from the University of Kent for his work on behalf of western hostages held in the Middle East. The ceremony was held in Canterbury Cathedral.

THE ANGLICAN PRIESTS EUCHARISTIC LEAGUE

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THE REV EGBERT DON AYLOR was elected as Bishop of the Virgin Islands by the bishops of Province II in October. The election ended months of deadlock that included two successive diocesan conventions and over 30 ballots which failed to name a new bishop.

THE REV TERRY FINLAY was elected Suffragan Bishop of the Diocese of Toronto in September by an overwhelming majority at St James' Cathedral. Nine candidates appeared on the initial ballot and, for the first time in the history of the Anglican Church of Canada, included a woman.

THE REV EMMANUEL CHRISTOPHER ANTHONY has been consecrated the first Bishop of Rajasthan, Church of North India.

THE REV JOHN EDWARD BROWN has been appointed Bishop in Cyprus and the Gulf, to succeed the Rt Rev Harry Moore.

THE VERY REV GOERGE DUNCAN BUCHANAN has been elected Bishop of Johannesburg in the Church of the Province of South India to succeed the Most Rev Desmond Tutu.

THE RT REV ROBERT MAYNARD, Suffragan Bishop of Maidstone, has been appointed Bishop of Lincoln to succeed the Rt Rev Simon Phipps.

THE REV ROBERT ADRIAN HERFT has been elected Bishop of Waikato, New Zealand, to succeed the Most Rev Brian Davis.

THE RT REV OLAVO VENTURA LUIZ has been elected Primate of the Anglican Province of Brazil and will continue to be Bishop of Southwestern Brazil.

THE VEN ROYSTON CLIFFORD WRIGHT was elected Bishop of Monmouth to succeed the Most Rev Derrick Childs, former Archbishop of Wales.

THE RT REV JOHN B. COBURN has retired as VIII Bishop of Massachusetts. A service of Evening Prayer was held in the Cathedral Church of St Paul in Boston to celebrate his ministry.

THE RT REV J. STUART WETMORE, Senior Suffragan Bishop of the Diocese of New York, has begun a sabbatical leave that will terminate in his formal re-

tirement on his 72nd birthday in October. Bishop Wetmore came to the diocese in 1953 as Director of Christian Education and was

elected Suffragan in 1959. The Bishop of New York at this time has no plans for calling for a successor to Bishop Wetmore.

By Will and Deed

 A major prize in contemporary American poetry has been established by the *Sewanee Review* and its publisher, the University of the South, with the income from a bequest that will exceed \$500,000. The bequest is from the estate of Dr. K. P. A. Taylor, the younger brother of Conrad Aiken [1889-1973] and a published poet in his own right. Dr. Taylor died in 1983.

 The largest bequest to come to SPEAK, INC., the parent organization of *The Anglican Digest*, was received in the amount of \$93,000 from the will of Carrie Aletha

Mackness of Jacksonville, Illinois. The residue of her estate was divided between her home parish, Trinity, Jacksonville, and the Diocese of Springfield. She was for years a member of the Episcopal Book Club and would always donate the volumes to her parish.

 A challenge grant of \$250,000 was awarded the Diocese of Hawaii for their diocesan camp reconstruction project by The Kresge Foundation of Troy, Michigan. Payment of the Kresge grant is conditioned upon the diocese raising the goal of \$3.5 million.

Correction Corner

The fall Meeting of the House of Bishops was held in San Antonio, Texas, *not* Austin, Texas as reported in Advent TAD. Apologies to the good people of St Mark's, San Antonio, who hosted that splendid event.



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Deaths

✖ THE RT REV THEODORE HARPER MCCREA, who retired as Suffragan Bishop of Dallas in 1975, died September 22 at the age of 78. A burial service was conducted at St Matthew's Cathedral, Dallas.

✖ THE RT REV ROGER H CILLEY, retired Suffragan Bishop of Texas, died suddenly in San Antonio on the final night of the House of Bishops meeting in September.

✖ THE REV MOTHER RUTH founder of the Community of the Holy Spirit, died December 21, 1986. Mother Ruth opened Hilda's School (eventually to become St Hilda's and St Hugh's) in New York's Morningside Heights. The flourishing school (K-12), well as other works, stand witness to her work.

✖ THE REV EUGENE HARSHMANN, 55, rector of the Church of the Holy Comforter, Broomfield, Colorado, died September 27. In Hawaii he served as president of the Standing Com-

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ittee, acting as the Ecclesiastical authority for a year when the diocese was without a bishop.

THE REV GORDON LEE MIDD, former rector of St James' church, Hyde Park, New York, died November 6. He was active in St. James' until the time of his death.

BROTHER FREDERICK H. BEACOCK, SSP, died at the monastery last summer. He had been a member of the Society of St. Paul since 1962. He was 76 years old.

LADY FISHER OF LAMETH, widow of the former Archbishop of Canterbury, Geoffrey Fisher, has died at age 96. During

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her years at Lambeth Palace and at Canterbury, she acted as wife, mother of six sons and hostess for visitors from around the world.

ANNE E. WHITE, who was completing her 69th year as organist of her parish church, was buried from St. Mary the Virgin, Pocomoke City, Maryland.

WILLIAM B. MEYER, a New York real estate developer and president of the Cord Meyer Company, died at age 61 in Katonah, New York. He was a graduate of St. Paul's School, Concord, New Hampshire, and Yale University. The Burial Office was read in St. Thomas Church, New York City.



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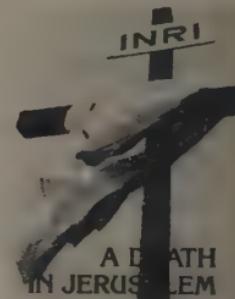
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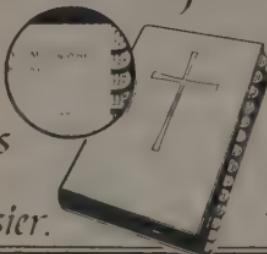
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— *The Lancet*, St Luke's Day 1986

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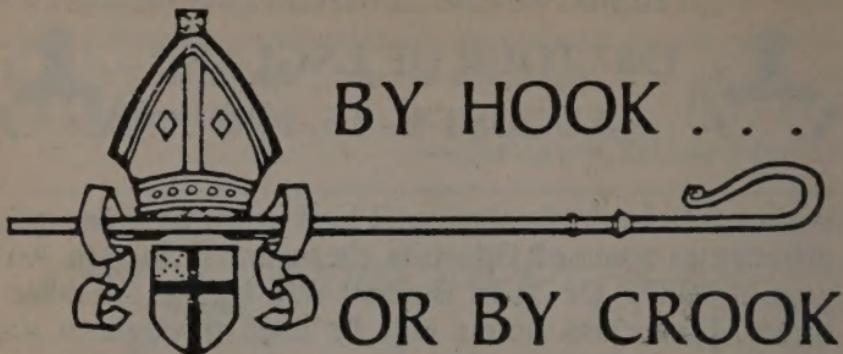
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BY HOOK . . .
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SECURITY AND MATURITY stand at opposite ends of a very long journey. All human life begins in the setting of warmth and security where we are protected in the womb from the hazards and dangers of the larger world. But, if we are to grow up, we have to 'leave home' many times on journeyings into the unknown. For the "Exodus" is not just the title of a book in the Bible, but rather a recurring chapter in the story of all life on its way from security to maturity: from self-interest to love.

Likewise, the tomb is not the goal and end of life: it stands rather at recurring turning points on that road where we learn to die to live many times. For we have to let go of one security after another if we are to reach the Kingdom in which all is received as gift and therefore where no securities or bonds of any kind are either necessary or desirable.

Jesus gave us the mandate of contradiction and paradox: those who lose their life find it. He was not telling us anything about the Christian faith which is not also true of the whole of life.

That is how life works. The warmth of the womb will soon become the chill of the tomb unless we learn how to cut loose with risk, faith, and apparent loss: we have to be born again and again if we are ever to grow up. The lesson of this journey from security to maturity and from self-interest to love has to be

learned by nations just as much as by individuals. Furthermore, it is at the root of all true education as we are "led out" like Moses and the children of Israel from slavery to security into the risk and dependency of the unknown on our way to the Land of Promise. At every point we learn more and more that it is in giving that we receive, in pardoning that we are pardoned, and that in dying that we are born to eternal life.

Lent is a school before it is a season in the Christian year; it is a whole way of life before it is an ecclesiastical observance. It takes us, if we will let it, another step along that journey into Life, inviting us to give up what we want to keep, not because it is not any good, but rather because it is not good enough. For the best is not security: longing to belong and ending up belonging to our belongings! But rather maturity is our true best in which we ultimately belong to Someone who can give us all things that we really would ever need or could ever want. What looks like the death of the dust and ashes of Ash Wednesday ends up as the new life of the empty tomb of Easter Morning.

The Anglican Digest

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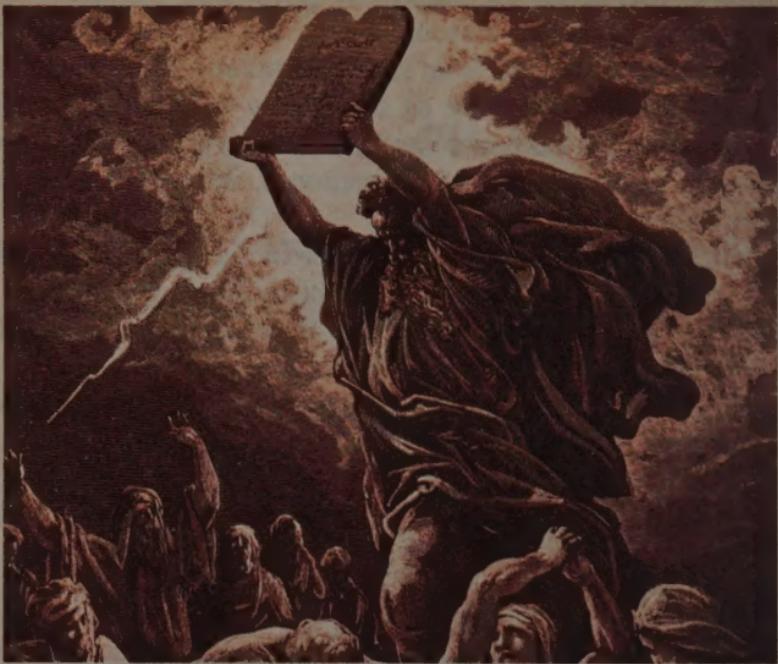
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